



REPORT

OF THE

SYNOD'S COMMITTEE

ON

SEPARATE SCHOOLS

IN THE

UNITED METHODIST CHURCH OF CANADA

FOR THE YEAR 1890

CHURCH OF SCOTLAND

REPORT

OF THE COMMITTEE ON SEPARATE SCHOOLS

1890

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**R E P O R T**  
OF THE  
**SYNOD'S COMMITTEE**  
ON  
**SABBATH SCHOOLS**  
OF THE  
**PRESBYTERIAN CHURCH OF CANADA,**  
IN CONNECTION WITH THE  
**CHURCH OF SCOTLAND.**

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The following queries were addressed to each Kirk Session on the 2nd January last :—

1. Name and locality of School?
2. When established?
3. Name of Superintendent?
4. How many Male Teachers, and how many Female, are in your School?
5. Average attendance of Male Teachers?  
" " Female " ?
6. How many Scholars' names are on your Roll?
7. What is the average attendance of boys?  
" " " girls?
8. Compared with the previous year, what has been your increase or diminution?
9. Have you observed any evidence of the commencement or progress of spiritual life among your Sabbath Scholars?
10. Is your School suffering from any particular cause? If so, what?
11. Are you aware whether it exercises a beneficial influence upon the families to which the children belong, or upon others?
12. Have you a Library? If so, state the number of Vols., whence obtained, and if they are all suitable for Sabbath reading?
13. To what extent do your Scholars take the "Juvenile Presbyterian"?
14. Do you distribute any other publications among them?
15. Have you used any published "Scheme of Lessons?"\*
16. Give an outline of the exercises, as conducted in your School?
17. Have you had quarterly or other periodical examinations of your Scholars?
18. What has your School done for Missions?
19. Have you regular Teachers' Meetings? If so, describe their nature, purpose, and result?

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The Committee recommend to your notice the "Scheme of Sabbath School Lessons for 1860," published for the Montreal Sabbath School Association.

## REPORT.

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The time has again arrived when it becomes the duty of the Synod's Committee on Sabbath Schools to submit their Annual Report. Three years have now elapsed since the Synod caused special attention to be directed to Sabbath School interests and Statistics. In the first Report, that for the year 1857, it is stated that the Committee "only received thirty-three replies;" while some of these reported no Sabbath Schools. In the second Report, that for 1858, the Committee state that they "have received answers from forty Sabbath Schools." For the year 1859, your Committee have to report answers from forty-three Sabbath Schools, and of more than that number they have heard.

The number of scholars on the Rolls of the 43 reporting Schools is found to be 3,628, with an average attendance of 2374½. This would give on the Roll of each School 84, and an average attendance of 55. Throughout the whole there is during the year an increase of 209 scholars, and a decrease of 32, making a gain of 177. In these Schools we have enrolled 194 male teachers and 172 female, making a total of 366 teachers, or at the rate of over 8 teachers for each School.

Obviously these numbers do not represent the actual numbers of our Sabbath School Teachers and Scholars; they only exhibit the attendance of those Schools which have complied with the instructions of the Synod. Of the Schools heard from this year, 11 are either new or not previously reported. From the Minister of our Church at Brock, the Committee learned that while he had found it impracticable to have a Sabbath School, he was in the habit of teaching a week-day Bible Class. From Osnabruck the Minister writes, that owing to distance, there is no Congregational Sabbath School, but that a large proportion of a Union Sabbath School is composed of his young people. There are many other instances referred to in the replies, of the children of our Church attending Union Sabbath Schools.

In addition to the numbers named of Sabbath Scholars, the Return from St. Andrew's Church, Ottawa, informs us—"There are two Bible Classes in connection with the congregation; one meets on Saturday, attended by 100, increase as compared with last year, 27. One on Sabbath, attended by 23. Total, 123." St. Andrew's Church, Quebec, also reports an increase of 10 as compared with last year in the Bible Class, making the attendance to be 60.

Of the Schools that reported last year, 7 with 462 scholars' names on the Roll, have not been heard from this year. A notice in the *Presbyterian* of March last, shows that on the 1st of January, 1860, there were on the Roll of St. Andrew's Church, Hamilton,



250 scholars. The Sabbath School connected with the colored congregation, Niagara, was conducted during the summer months by a student of Queen's College. We may allow 50 as the number on the Roll. Dundee also reports a flourishing Sabbath School with 60 scholars on the Roll and 3 teachers, with the Minister as Superintendent. This, however, does not belong to the Statistics of 1859, as it only commenced in January last. It does not therefore enter into the Synopsis now submitted. If to these numbers we add 25 as the probable number belonging to the Bible Class of the Rev. Mr. Campbell, Brock, we shall have 1030 young persons additional to the 3628 scholars reported in the "Returns;" or 4658 under instruction and training by the Church, exclusive of those attending Union Sabbath Schools and those of whom nothing has been heard.

St. Andrew's Church Sabbath School, Belleville, whose return was forwarded too late, has 3 male and 4 female teachers; 50 scholars on Roll, average attendance of boys 23, of girls 17; has a library of 560 vols., and takes 30 copies of the *Juvenile Presbyterian*.

The Committee deeply regret that the Statistics supplied, come so far short of affording a complete view of the numbers of children and youth taught in our Sabbath Schools. In order to remedy this defect, they earnestly suggest to the Synod the propriety of enjoining Presbyteries to take the oversight of this business.

Besides the strictly Congregational and Missionary Schools of the Church, Union Sabbath Schools may properly receive attention when circumstances render it desirable. Each Minister should ascertain, as nearly as possible, the number of his young people who are attending these or other Sabbath Schools, and forward the information to the Committee that may be appointed.

From the fact that some Schools which appeared in last year's Report, have sent no "Returns" this year, it may be inferred—that they do not consider it necessary to report every year. This is an error that ought to be corrected. In order that our Statistics may be of great value, it is requisite to know our exact strength every year, and to be able to compare the present with the past.

The Committee believe that a considerable number of Sabbath Schools have never reported at all. This may arise from indifference, negligence, or from a desire not to expose their weakness. The omission, however, is injurious and culpable. Some of the reported Schools are indeed small, but their compliance with the wise injunction of the Synod is at once honorable to themselves and useful to the whole Church.

It is of great consequence that each Pastor should, if possible, have a Sabbath School for the young of the flock, and that he should superintend it himself. The precious seeds that he there sows, he may confidently anticipate, will not perish, but ripen into the fruits of righteousness. His own mind and spirit will there be often invigorated and refreshed, by witnessing the buds and blos-

soms of genuine christianity in young disciples of the adored and loved Master. Still, important as the presence and influence of the spiritual shepherd are, in the school, it is much to be regretted if it be broken up or the work be declined, "when from any cause he ceases to superintend it personally."

Some of the Schools complain of discouragement from the want of teachers. It is sincerely hoped that suffering from this cause will be greatly diminished by the increased interest felt in the welfare of Sabbath Schools by our christian people. When the private members of the Church give themselves gratuitously, lovingly and humbly to the good work of Sabbath School teaching, we have one of the most healthful manifestations of life in the Church.

Universal experience has shewn that Sabbath School influences are an aid and a stimulus to the successful fulfilment of the duties of home christian education. While the children of the godless may be savingly benefitted by the teaching and guidance of true christians striving for their highest good, the Sabbath School Institution, when efficiently conducted, is highly valued by pious parents, as promotive of discipleship to Jesus. The objection that it interferes with parental obligations or leads to their neglect, is now seldom heard. When the existence of a School is so perverted, it may well be feared that without it things would be in a worse state.

It needs to be repeatedly urged that the necessarily limited religious instruction—communicated in our week-day Common Schools,—is a strong argument for the Church's zealously operating on the hearts and minds of those who are in the morning of life. It will require the harmonious co-operation of pastors, teachers and parents to obviate the evils to which the young are exposed and to instil into their souls the lessons which "the Spirit of Life in Christ Jesus" will bless, for enabling them to walk in wisdom's ways. Here again the responsibility of each of Zion's watchmen appears, to take heed, that so far as in him lies only "sound doctrine" and "the truth as it is in Jesus" shall be taught the little ones of the flock. Hence not only the Congregational Sabbath School, but any Sabbath School where the Christian Pastor has young members, calls for his vigilance.

Much benefit is derived from the systematic visiting of the scholars on the part of the teachers. The Committee are persuaded that there is room for vast improvement in this respect. In our circumstances we can scarcely look for District visitation; but that of the members of the Class on the part of the Sabbath School Teacher, is extremely desirable. A delicacy may be felt when, as sometimes happens, some of the parents of the scholars belong to other christian denominations; but if they have sent their children to any of our Sabbath Schools, it may fairly be presumed that they will gratefully receive and appreciate the visits of teachers who in the spirit of christian fidelity and affection, are seeking the spiritual

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good of those most dear to them. Such visiting is thoroughly different from that which has proselytism for its aim.

In the last Report of "the Committee of the General Assembly on Sabbath Schools," we find that there had been enrolled throughout the year the impressively large number of 126,961 Sabbath Scholars, with an average attendance of 95,378. The example of the Parent Church in its attention to Sabbath Schools is highly animating and worthy of our zealous imitation. The same Report also informs us that the number of scholars above 14 years of age is about one-fifth of the number on the Roll in January. This last statement should be eminently suggestive to us, and the Committee trust that in future, particular attention will be paid to ascertain how many of our Scholars are above the age of 14. The regular attendance of a large proportion of such senior scholars would be regarded as healthful and encouraging.

Nearly all our reported Schools have Libraries. Only three of them distinctly say that they have none, and this is much to be regretted as one very important element of the christian good flowing from Sabbath Schools is the diffusion of books fitted to advance and induce sanctification of the Sabbath and all that pertains to the Divine life of the soul. The proportion of our Sabbath Schools having libraries is greater than that of the Sabbath Schools of the Church of Scotland. Not one-half of their Schools appear to have libraries; only about one-third have.

Of the Schools in the "Synopsis," 26 take the Juvenile Presbyterian to the amount of 1105 copies, to which if we add 30, the number taken in the Belleville St. Andrew's Church Sabbath School, we have a total of 1135 copies taken. Almost all the Schools distribute other publications also, such as the "Children's Paper," the "Child at Home," the "Sabbath School Visitor," and "Child's Paper." "Songs of Praise," "Bateman's Sacred Songs" and Tracts, are also in some instances given. 12 of the Schools use the "Scheme" of the Montreal Sabbath School Association; 3 use the Edinburgh Teacher's Notes.

When the Sabbath School has done nothing for Missions, this is not a felicitous state of things. The "Juvenile Presbyterian" in the No. for May acknowledges receipts to the amount of \$463:13. Of the 43 Schools reported, 16 are seen to have contributed to this result. Devoutly to embody in practical operation the principles of true religion as taught by the Christian instructor of the Sabbath School, is an evidence of Christian prosperity. How infinitely momentous is it that we all,—each in our several spheres, "be instant in season, out of season!" How applicable to all connected with the solemn work of Sabbath Schools, are the words of the Apostle: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord."

All which is respectfully submitted.

GEORGE MACDONELL, *Convener.*





## NOTES FROM THE "RETURNS."

1. *Arthur*.—This School complains of "want of teachers and want of books."

2. *Brockville*.—The Teachers meet "for conference as to the interests of the School on the first Sabbath of every month."

3. *Buckingham*.—The School does good through the library; the scholars evince a growing interest in the School. The "Mission School" suffers from want of Teachers.

5. *Cumberland*.—In this School there is "a deep interest manifested by a few. Others besides the scholars attend and seem interested." The families connected with the School are benefitted.

6. *Clifton*.—Suffers from "irregularity of attendance." The Teachers have occasionally met with an especial view to preparation for the School.

7. *Cornwall*.—The School is "appreciated by the families," as indicated by the large average attendance of the scholars.

8. *Fergus*.—There is reason to believe that good is being done. The subject of Scripture doctrine or duty to be proved, often engages the attention of those at home besides that of the scholars. The want of more female teachers is felt, of visitation of the scholars by the teachers, and of a well-sustained Teachers' meeting.

9. *Guelph*.—There is observed "a deeper acquaintance with Divine truth. In two instances there has been marked anxiety about salvation. The Teachers meet weekly to prepare the lesson and secure uniformity of teaching.

10. *Hemmingford*.—The Teachers attend very regularly. The distances of Scholars from the School are disadvantageous.

11. *Kingston*.—In this largest of our Sabbath Schools, the Teachers' attendance is "regular." They have meetings for conference and spiritual improvement. The "Child's" and "Children's" Papers are taken.

12. *Barriefield*.—The School here has only been taught for about six months of the year. A meeting of the Teachers was held weekly, at which others were wont to be present—making the number attending to be about 20.

13. *Portsmouth*.—There has been increased attention to lessons on the part of many. The School has suffered from the general depression of trade in the village. Ship-building especially has fallen off, in consequence of which a considerable number of families have left. In many cases the School exercises a beneficial influence. The children belong to different denominations. The Teachers meet twice a year. They live at a distance from the School, and belong to St. Andrew's Church, Kingston. When the School was commenced, there was great need for it. Since then, various Sabbath Schools have been commenced or revived. Still, "though smaller in numbers," says the Return, "we believe the interest in our School to have encreased. The girls especially attend with

great regularity, and give most commendable attention to their lessons. We visit regularly the families of the children, and find there many proofs that our labours are not altogether in vain." "We have a social meeting of children and their friends every New Years' morning, and every summer we have a Steamboat excursion, which affords the greatest pleasure to our School. Ruth Iona is regarded as a sister by her supporters."

14. *Wolfe Island*—Sabbath Schools have been in operation during the Summer months, for nearly six years. The people here are likely soon to have the oversight of a settled Pastor of their own. This will greatly promote the interest of the School.

15. *Lanark*—There has been "some" evidence of spiritual life.

16. *Middleville & Dalhousie*—Are only kept open for six months of the year. Distance and bad roads are impediments; hopeful of the future.

17. *L'Original*—The attendance has increased to the amount of 14 per cent.

18. *Melbourne*—The attendance of Teachers is regular. There has been a good increase during the year, and "much that is hopeful" observed as to spiritual life. The "Well Spring," "S. S. Visitor," with Tracts and Pamphlets distributed. Increasing interest manifested. The School contributed for various purposes, about \$30. The Sabbath School is considered "an indispensable adjunct of a living Church."

19. *Montreal, St. Andrew's*—The attendance has increased during the year. The change to the afternoon has been found favorable. There is a monthly meeting of the Teachers for devotion and consultation. There is also a weekly meeting on the Friday evening of the Teachers of the four City Schools—at which, a model class is taught in connection with the lessons of the following Sabbath. After the dismissal of the class, there is a conversation upon the lesson. There are also quarterly meetings for hearing reports of the different Schools, discussion of some practical subject, and devotion. These meetings have evidently contributed to an increase of earnestness in the work. Arising out of the Association work, the two Mission Schools are sustained. A Chapel costing £600 has been erected at Point St. Charles. At St. Joseph St., besides the School, a weekly prayer meeting, visitation of the district, and a Dorcas Society have been maintained. The usefulness of the association is extending.

20. *Montreal, St. Paul's*—The Scholars are generally attentive and evince seriousness. There is difficulty experienced in obtaining a sufficient number of Male Teachers. The "Children's Paper" is distributed. The Teachers have "a monthly meeting for the maintenance, stability, usefulness and general well-being of the Sabbath School." The meetings "have been usually fairly attended."

21. *Montreal, Point St. Charles*—A growing earnestness is observable in a few. There is a want of a sufficiently large library.



Much interest is manifested by very many of the parents in the school. The "Children's Paper" is distributed. The Teachers have monthly meetings for prayer, a statement of the School for the month is made by the Superintendent, and any matter of interest is discussed.

22. *Montreal, Point St. Joseph*.—The progress of the School has been steady. The Superintendent, Mr. Hay, says:—"Although I do not feel warranted in stating that any of the Scholars have been "born again," I may say this much, that from the regularity and orderly conduct of some, I am led to believe that they are enquirers. Gratifying cases of a desire to read the Bible have come to my knowledge." The School-room is felt to be small. The library has books for general reading. 70 copies of the "Child at Home" are circulated. "Every Sabbath after the dismissal of the School, the teachers meet and engage in prayer for a blessing on the day's labours."

23. *Niagara*.—"The Sabbath School connected with the colored congregation is conducted during the summer and autumn months by a Student of Queen's College, the Minister giving the regular service every 2nd Sabbath during the whole year."

24. *North Easthope*.—This School has no library.

25. *Nottawasaga*.—School suffers from want of Teachers. Occasionally the Teachers meet for prayer and preparation of lessons.

26. *Orangeville*.—Spiritual life has been observed "in a very few instances."

27. *Ottawa*.—The scholars manifest great interest.

28. *Oxford, &c.*—Have observed evidences of spiritual life "in several instances." Schools suffer from the general poverty of the people. The Minister says: "In one of our Schools we meet weekly to study the lessons, to confer on School matters, and seek the Divine blessing on our labours. There is "an increase of proficiency and diligence in the Teachers and of interest in the Scholars."

29. *Paisley*.—"Suffers from want of Teachers duly qualified, and of clothing for the children who otherwise might attend."

30. *Pakenham*.—"Various publications are from time to time distributed. The scholars contribute weekly for Missionary purposes."

31. *Perth*.—"The Teachers attend very regularly."

32. *Peterboro'*.—School shews "careful attention and special good behavior. It has monthly Teachers' Meetings for consultation."

33. *Ramsay*.—The attendance of Teachers is "quite regular." The School is "only kept open during the five summer months." There are several Union Schools in the vicinity, attended by children of the congregation.

34. *Simcoe*.—Has "monthly examinations."

35. *Valcartier*.—The Teachers "all attend regularly." Long experience has proved the great excellency of the Shorter Catechism.

36. *Westminster*.—School evinces an earnest desire to read and listen to the Gospel. The parents of the children and other adults attend, with an earnest seeking after the Word of God." Reward Cards are given to meritorious scholars. Teachers' Meetings are held for prayer.